PROOFS

OF THE

AUTHENTICITY

OF THE

SEPTUAGINT

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Revelation, Chapter 22, 18-19.

PUBLISHED BY

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CHICAGO, ILLINOIS

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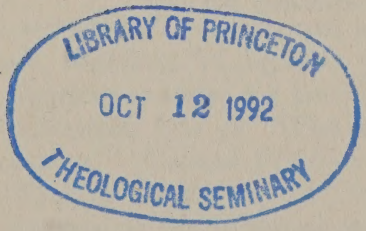

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Printed in the United States of America

by

COSMOS GREEK-AMERICAN PRINTING CO.

NEW YORK, N. Y.

CHAPTER I

A CONCISE ACCOUNT OF THE SEPTUAGINT VERSION OF THE OLD TESTAMENT

Constantine Oeconomus Protopresbyter of the Oeconomi, a steward an preacher of the Ecumenical Patriarchate, was the author of a four-volume critical history comprising 3,577 pages together with an appendix numbering 120 pages, published in Athens, Greece, in 1844-1849 and entitled "Concerning the Seventy Translators of the Old Testament" (in Greek).

This author is shown by his works to have been a sincere and conscientious historian, for he refutes erroneous statements and establishes the true statements with incontrovertible citations of Scripture and historical references and with logical proofs, overthrowing the arguments of injudicious critics. It is indeed plain from the work itself that he was acquainted with several foreign languages as well as all the Greek dialects. That work, entitled "Concerning the Seventy Translators" by Constantine Oeconomus, is a proof that the Holy Spirit has operated and co-operated for ages with conscientious souls for the regeneration of the Christians and the safeguarding of the truth recorded in the Old and the New Testament — the Old Testament which was translated into Greek by the seventy Hebrew elders, and the New Testament which was written in Greek by the Apostolic writers, who were Jews and non-Greeks with the exception of St. Luke, of Greek descent but one of the seventy Apostles.

This critical history written by C. Oeconomus bears the approval of five Patriarchs, namely, Anthimus VI, together with ten synodical bishops, Anthimus IV, Constantius I, and the later Patriarchs Gregory and Germanos. They addressed him as "Wise and most learned Teacher," "Great Oeconomus," "General Preacher," "Exarch of the present Patriarchate," "Domine Constantine ex Oeconomorum," etc. His works were given approval in the following words: "And therefore by these ecclesiastical presents expressing the consensus of the Church we do approve and sanction the said four-volume work. Wherefore we also proclaim this most reverential disquisition a pillar of orthodoxy as concerning the sublimity of the Holy Scripture. . . ." (See vol. 4, pp. iv-xiv).

The aim of that author was: on the one hand, to refute unorthodox critics who are inimical and opposed to the Septuagint; and, on the other hand, to prove that the Septuagint translation is the only genuine version rendered from the original Hebrew text before Christ, having the validity of authenticity and remaining, like the New Testament, unchanged from the beginning to the end of the world.

Aristeas (a Cypriote), chief bodyguard of King Ptolemy II (surnamed Philadelphus), was the first to have given an account of the translation of the Old Testament out of the Hebrew into the Greek language by the LXX about the year 283 B. C., he himself having been present and he himself having been of great service by arousing the royal interest and ambition of Philadelphus for this grand undertaking. Aristeas wrote his account of it in the form of a letter to his brother Philocrates under the superscription: "Aristeas to Philocrates."

Ptolemy, surnamed Philadelphus, was the son of Ptolemy I, surnamed Soter, and king of Egypt. This ruler took an extraordinary interest in learning and books and became the most majestic of the Ptolemy house, as Philo the Alexandrian and others have recorded (see Philo's *Life of Moses,* ii. 5). Among other great deeds which King Ptolemy is credited with having done, he had the honorable ambition to enlarge and enrich the library founded by his father in Alexandria, for which purpose he gathered from all parts of the ancient world all sorts of literary works of learned men under the supervision of Demetrius Phalereus. Having learned from the latter many important writings were to be found in the hands of the Jews among the sacred scriptures of their legists which were worthy of a place in the royal library, he became ardently desirous of acquiring copies of them and sent to Eleazar, the then high priest of the Jews in Jerusalem, a number of distinguished personages, including Aristeas himself and Andrew, carrying royal letters wherein Ptolemy requested the books as well as men capable of making an exact translation of their contents into Greek. He also accompanied his requests with gifts to Eleazar, and made appropriate offerings to the temple. In addition to this, he freed the Jewish slaves in Egypt, who numbered something like a hundred thousand, he himself paying their ransom. The high priest gladly acceded to the King's request and sent him the books of the sacred scriptures and seventy-two (usually referred to for short as seventy or LXX) elders (i.e., law teachers) of Jerusalem, selected from each of the twelve tribes of Israel, of the highest repute, who were not only educated in their own orb but also in the Greek language.

On coming to Alexandria, the seventy elders were accorded every

kindness by the king. They translated the books of the Old Testament in the island of Pharus, close to Alexandria, each of them occupying a separate cottage of his own. All of them gave the same interpretation in their translations, as if inspired by the same spirit. The portions translated day by day from the Scripture, after being duly collated with the Hebrew original, were transcribed by Demetrius Phalereus. When the translation had been finished, Demetrius read it to the crowd of Jews assembled with the elders, the translators, and the leaders in the island, and all of them acclaimed the translation as an exact and faithful version of the original. In fact, they asked Demetrius to see that the books were left unchanged and unrevised for all time as having been rightly and honestly translated and worthy of all credence. They publicly bestowed curses upon anyone who should dare to alter or add anything to or subtract anything from what was written therein. Upon receiving the Greek translation of the Scriptures from Demetrius, King Ptolemy expressed great joy, especially when he heard the Mosaic laws being read. Accordingly, after paying them his adoration, he commanded the books to be held sacred, that they might be kept pure and unadulterated with the utmost care. The manuscript of the Greek translation was thereupon deposited in the library in the quarter of Alexandria known as Bruchium.

Thus was the Old Testament of God translated by divine plan and inspiration out of the Hebrew into the Greek tongue by the LXX, thereby opening, as it were, the door to the heathen nations and providing a wonderful gateway for the entrance of the future faith in Christ. For the first time not only were the Greek-speaking Jews of that period enabled to partake of divine instruction, but heathen converts as well were enabled to read the laws and oracles of the Prophets. Moreover, it was this Old Testament in Greek, commonly known as the Septuagint, which the Apostles delivered together with the New Testament to the Church. No other entire translation of the Hebrew original into Greek appears to have been made either before or after that of the LXX until the second century after Christ (Vol. I, pp. 6-9).

Such, in brief, is the history of the Septuagint given at the time in a more extensive and comprehensive form by Aristeas (Vol. IV, pp. 944-999), and later by Josephus (pp. 1007-23). References to the account given by Aristeas and to the Septuagint version are to be found, too, in Jewish authors of antiquity besides Josephus, as Aristobulus, Philo, Joseph Gorio, Jarches, Ganzes, and Azarias, and even in the Talmud. Among the Sacred Fathers and other authors it is referred to by some thirty-five more writers, for whose names see *ibid.*

p. 939; a concise account of them is given also (*ibid.* 1007-7, 1023-57).

The editions of Aristeas' account number seventeen, the reprints six. Editions from A. D. 1471 to 1849: In Latin, two; in Italian, three; in English, three; in French, one; in German, one; in Hebrew, one, and in Greek, six. These editions are to be found in libraries in various cities of Europe; the first was published in Basel in 1561, the last in Athens in 1849 (Vol. IV, pp. 940-3).

The critical reformers, lacking sound judgment, started a war upon the Orthodox Church with their schism from the Roman Catholic Church, which, beginning in the first part of the sixteenth century and continuing on down to the present day, has been due to their refusal to listen to reason. Inasmuch as Aristeas was the first to give an account of the Septuagint translation, they vented all their opposition in criticizing his account by paralogy, vituperation, forgery, and sophistry, some in their attempt to prove it inexistent, others in the endeavor to libel it as the product of a certain Jew of later times and thus to prove the Septuagint untrustworthy. But they vanished in thin air as they came, while the Septuagint version of the Old Testament, together with the New Testament, which have both been written under the direct guidance and inspiration of the Holy Spirit, will remain for all time in spite of all the rabid warfare waged upon it by the heresies opposing it.

The first to appear against the account given by Aristeas was Juan Luis Vives, a Spaniard by birth, who suspected the book to be the work of some one else (in the year 1522), but his arguments were vague. Following him rose some others, stultifying themselves and contradicting one another. Of all the foes the most noteworthy is a renowned Englishman by the name of Humfry Hody. The latter held the offices of archdeacon and public teacher of the Greek language, in which capacity he distinguished himself as a professor of the Oxford University. He first issued a pamphlet discrediting the account given by Aristeas; but since this met with unfavorable criticism from others, he published, twenty years later (in 1705), a critical history* in four volumes at Oxford, concerning Aristeas, the original text of the Testament, and the Greek translations thereof and the Latin Vulgate (Vol. I, pp. 10-19).

It was principally in refutation of the above-mentioned scholastic dissertation that Oeconomus employed his powerful acumen in writing

* Humf. Hodij de Bibliorum textis originalibus, versionibus Graecis et Latina Vulgata.

his four volumes, in which he overthrows all the arguments of the Englishman, both as regards the account given by Aristeas and as respects the trustworthiness of the Septuagint. And well it is that he did, for the later critics opposed thereto rely chiefly upon the work of Hody whom they follow as infallible. "And if the blind lead the blind, both shall fall into the ditch," as the Lord says. In sum: In Volume I he examines the various accusations made against the account of Aristeas, defends it against them and refutes them. In Volume II he considers the pretentious paralogisms of the foes of the Septuagint version, showing them to be fictions of their imagination and refuting them as erroneous. In Volume III he examines the Hebrew, or Masoretic, text with the aid of which critical reformers endeavor in various ways to prove the Septuagint version incorrect and corrupt. But their labor is in vain, for he exposes their categorical contentions as sophistical and fallacious, and proves that the text of the Septuagint was a translation from an original Mosaic-Ezraic text, which was preserved intact until the second century of the Christian era. In Volume IV he discourses upon the validity and the authenticity of the Septuagint version as enduring from the beginning to the end of the world. He points out that the LXX translated the Old Testament under divine inspiration (Vol. IV, p. 2). In respect to the validity and the divine inspiration of the Septuagint he cites many proofs, some of which we mention here.

"The first," he says, "and initial cause of the translation was God Himself, who put the idea of having it made into King Ptolemy's head and made the translators ministers of the divine plan, which endures forever." He offers (succinctly) fifteen additional logical and historical proofs by which he takes the wind out of the modernists. He then discusses the books which the critics call "apocryphal": Tobit, Judith, Wisdom of Solomon, Wisdom of Sirach, and the three books of the Maccabees. From these he cites thirteen historical proofs confirming the validity and authenticity and divine inspiration of these sacred compositions. Finally, he adduces twenty attestations from the Jews themselves concerning the divine inspiration of the Septuagint from the commencement of the translation to the middle of the sixth century after Christ (A.D. 560), and even in the Talmud; and others of the later Rabbis acknowledge the conformity of the Septuagint version with the original as being the result of divine afflatus (Vol. IV, pp. 920-31).

Historically the sacred Hebrew text of the Scriptures comprises six periods. *First Period:* From Moses and the prophets to Ezra's publica-

tion of the Divine Scriptures Canon, 400 B. C. *Second:* From Ezra to Christ the Messiah. *Third:* From Christ to 400 A. D. *Fourth:* From 400 A. D. to 700 A. D. *Fifth:* From the completion of the Talmud 600 A. D. to 1040 A. D. *Sixth:* From 1040 A. D. to 1452 A. D. when printing was discovered.

From 600 A. D. to 1040 A. D. the completion of the Talmud which was begun by Ben Asher of Palestine and Ben Nephthali of Babylon, rabbis who brought forth two Talmuds — the eastern and the western, marked by material variance of opinion, discord, and dissimilarity. *Talmud* means *teaching.* It consists of two parts — the Mishnah and Gemara, texts including numerous and sundry Jewish traditions of the elders. The Talmud of Jerusalem (Mishnah with Gemara) was completed about the year 600 A. D.; whereas the Babylonian was finished about the year 700 A. D. And from 700 A. D. to 1000 A. D. there appeared the notorious Massoretes, ignorant rabbi teachers of Tiberias, who very irregularly and confusedly assembled from various texts the so-called Masora (Hebrew text of the Scriptures) which spoiled rather than improved both the structure and the meaning of the sacred text. For, besides their additions and omissions, they accented and placed points over words and periods according to will, assigning to many words and phrases double meanings and borrowing a great deal from Arab critics. But the most flagrant falsehood is that they trace the Massoretic text — those that gasp hard at the text of the seventy, critics both ancient and modern — to the oral tradition, as they call it, of Moses, *tradition by mouth* (the oral law being different from the written); but according to certain other silly rabbis, the first discovered Massoretic text is traced to Ezra and the great Synagogue! Yet the modern Masora is wholly different from the older one.

Because of these many changes and copyings of the sacred text, it is very probable that a great many errors and blunders occurred, either involuntary or voluntary, either because of ignorance or negligence or for profit. Likewise, errors could have been made by copyists who failed to observe and abide strictly by the original manuscript which they were copying. As a result of these erroneous copies, further copyists would multiply the errors, each by adding his own ideas or by changing the singular number to the plural and so on. (Book III, Chap. 2.)

NOTE: The Hebrew Masora (or Masorah or Masoreth) means *tradition,* and is the critical doctrine regarding the text of the Holy Scriptures; but the word of God is not susceptible or subject to additions or omissions; it is immutable in both the Old and the New

Testament. "But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Two texts have been saved without any changes or alterations, and these are the Ezraic of the Old Testament translated by the seventy, and the New Testament one written mainly in Greek by the Apostles. The critics of the Holy Scripture texts, especially those from the sixteenth century on, have occupied the position of scandalmongers rather than teachers. Therefore the interests and the moral duty of Christians of variant views impose upon them the re-examination and reconsideration of their own Scriptural texts. So let it be.

But the most notable evidences concerning the divine inspiration and proof of the validity of the Septuagint version are those to be found in the Gospels, the writings of the Evangelists and Apostles. Our Lord Jesus Christ in teaching the multitudes and His disciples and in reproving the contradicters and perverters of the laws and of the prophets made use of the original Hebrew text, which agreed with that of the Septuagint. The teaching of the Teacher was therefore followed by His disciples, who wrote the New Testament, which, again, is in agreement with the then current and original Hebrew text as well as that of the Septuagint, both of which were in use.

The really critical historian, Father Oeconomus, lists two hundred and thirty-eight prophetic attestations from the Old Testament, that is to say, sentences (passages or verses) which the Apostles make mention of in the New Testament, quoting them word for word in three parallel columns: 1) As they appear in the original Hebrew text; 2) as they appear in the Septuagint; 3) as they are cited in the New Testament, from St. Matthew to the end of the Apocalypse. Thus it is plainly shown whence the Apostles got the sentences, whether from the Hebrew original or from the Septuaginst version. He reminds the reader that the Apostles quoted the Scriptural sentences in three different ways: 1) exactly, *verbatim et literatim;* 2) with some slight alteration in wording or epitomization; 3) by sense only, when the same meaning was expressed in different words, etc.

Parallel Examples

Hebrew Original	*The Septuagint*	*The New Testament*
I	I	I
Behold, the virgin pregnant, and giving birth to a son, and thou shalt call his name Immanuel. (Is. vii, 14)	Behold, the virgin shall conceive in the womb, (and) she shall give birth to a son, and thou shalt call his name Emmanuel. (Is. vii, 14)	Behold, the virgin shall conceive in the womb, and shall give birth to a son, and they shall call his name Emmanuel. (Matt. i, 23)
II	II	II
No iniquity did he, nor (was there) guile in his mouth. (Is. liii, 9)	Iniquity he did not, nor (had he) guile in his mouth. (Is. liii, 9)	Who did no sin, neiher was guile found in his mouth. (I Peter ii, 22)

Afterwards he cites in two parallel colums a few of the many more words and phrases, and even whole passages of the Septuagint, which occur in the New Testament without an express reference to the original, making a total of five hundred and fifteen items of evidence (IV, pp. 359-412). Finally, he cites examples of such evidence from a few of the many Fathers of the Church, those of the East as well as those of the West, from the first century after Christ down to his own time (1849), outstanding among whom we may note Barnabas, one of the seventy disciples of Christ (A.D. 75), Clement I of Rome, a peer of the apostles and a companion and fellow-laborer of St. Paul's (A.D. 70-83) and likewise the author or compiler of the "Apostolic Constitutions" and the eighty-five "Apostolic Canons," Dionysius the Areopagite, Ignatius Theophorus, and Polycarp, bishop of Smyrna (A.D. 108) — disciples of the Apostles and martyrs to the cause of Christ. He also names some of the non-Orthodox supporters of the Septuagint version, as well as Luther, Zwingli, Melanchthon, etc. In addition, he lists some two-hundred and sixty-seven ecclesiastical officials in the way of testimony favoring the Septuagint version, beginning with the earliest times (for their opinions see Vol. IV, pp. 417-831).

Thus "the Law hath become to us a preceptor in Christ"; and all that the Prophets foretold in sketchily outlining beforehand "the faith to be revealed to us in the future," precisely as interpreted by the LXX in the very same words, and as taught and expounded by the Christ-preaching Apostles, who in fact delivered both the Old and the New Testament to the Church, which, holding them to be the one and only Bible, has always used them and will continue to do so "until the Gospel be preached in all the world." Amen.

CHAPTER II

A COMPARISON OF SOME PASSAGES OF THE BIBLE IN THE ORIGINAL GREEK WITH THE PROTESTANT VERSION THEREOF

NOTE: In the first column is the original text in English; in the second is the Protestant translation (King James Version) of the same.

From *Genesis*

(1.2)	"was invisible and unwrought"	"was without form, and void"
(1.8)	"and God saw that it was good"	Omitted
(1.20)	"Let the waters elicit reptiles"	"Let the waters bring forth abundantly the moving creature that hath life"
(1.24)	"Let the earth elicit a living soul of each kind"	"Let the earth bring forth the living creature after his kind"
(2.1)	"and all the world of them."	"and all the host of them."
(2.6)	"But there went up a jet of water out of the earth"	"But there went up a mist from the earth"
(2.7)	"and breathed into his person"	"and breathed into his nostrils"
(2.9)	"And God raised up yet out of the earth"	"And out of the ground made the Lord God to grow"
(3.14)	"and earth shalt thou eat all the days"	"and dust shalt thou eat all the days"
(4.26)	"he hoped to invoke the name of the Lord God."	"then began men to call upon the name of the Lord."
(5.3)	"And Adam lived two hundred and thirty years"	"And Adam lived a hundred and thirty years"
(5.4)	"after he begat Seth were seven hundred years"	"after he had begotten Seth were eight hundred years"
(5.6)	"And Seth lived two hundred and five years, and begat Enos"	"And Seth lived a hundred and five years, and begat Enos"
(5.9)	"And Enos lived a hundred and ninety years, and begat Cainan"	"And Enos lived ninety years, and begat Cainan"
(5.12)	"And Cainan lived a hundred and seventy years, and begat Mahalaleel"	"And Cainan lived seventy years, and begat Mahalaleel"
(5.15)	"And Mahalaleel lived a hundred and sixty years, and begat Jared"	"And Mahalaleel lived sixty and five years, and begat Jared"
(5.18)	"And Enoch lived a hundred and sixty-five years, and begat Mathusala"	"And Enoch lived sixty and five years, and begat Methuselah"
(5.28)	"And Lamech lived a hundred and eighty-eight years, and begat a son."	"And Lamech lived a hundred and eighty-two years, and begat a son."

NOTE: The real chronology, that of the Septuagint text, from Adam to the day Noah came out of the Ark, amounts to 2,262 years, whereas that of the King James Version adds up to only 1,656 years — leaving a shortage of 606 years.

(8.7)	"which (raven from the ark) went forth, and returned not until the waters were dried up from off the earth."	"which went forth to and fro, until the waters were dried up from off the earth."
(12.17)	"And God subjected Pharaoh and his house to great and troublesome examinations concerning Sarah, Abram's wife."	"And the Lord plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife."
(32.25)	"and he laid hold of the flat of his thigh, and the flat of Jacob's thigh became numb while he was wrestling with him."	"he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him."
(37.35)	"For I will go down to my son in Hades mourning."	"For I will go down into the grave unto my son mourning."
(46.27)	"all the souls of the house of Jacob who came into Egypt were seventy-five."	"all the souls of the house of Jacob which came into Egypt were threescore and ten."
(49.9)	"Judah is a lion's whelp: from a scion, my son, thou hast come up; falling upon his back, he slept as a lion and as a whelp; who shall rouse him? A ruler shall not be lacking from Judah, or a governor from his thighs, until the one awaited cometh; And he is the expectation of nations."	"Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion; who sall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

From *Exodus*

(4.25)	"and she fell to his feet, and said, The blood of the circumcision of my child has stopped."	"and cast it at his feet, and said, Surely a bloody husband art thou to me."

From *Isaiah*

(11.1)	"And there shall come forth a rod out of the root of Jesse, and a flower shall blossom from the root."	"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots."
(14.11)	"Thy glory hath descended to Hades, and thy abundant good cheer"	"Thy pomp is brought down to the grave, and the noise of thy viols"
(14.15)	"But now shalt thou go down to Hades and to the earth's foundations."	"Yet thou shalt be brought down to hell, to the sides of the pit."

(43.26)	"Remember thou, and let us be judged: tell thou first thy iniquities, that thou mayest be justified."	"Put me in remembrance: let us plead together: declare thou, that thou mayest be justified."
(63.9)	"And he saved them from all their affliction; neither an elder, nor an angel, but the Lord himself saved them, because he loved them and spared them."	"In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them."

From *Hosea*

(12.9)	"And I (am) the Lord thy God (who) brought thee up out of the land of Egypt."	"And I that am the Lord thy God from the land of Egypt."
(13.4)	"I am the Lord thy God, who establiseth the heaven and buildeth the earth, and whose hands have built all the host of heaven, and I have not exhibited them to thee for thee to follow in their wake; and I have brought thee up out of the land of Egypt, and other God than me thou shalt not recognize, and there is none that saves besides me."	"Yet I am the Lord thy God from the land of Egypt, and thou shalt know no god but me: for there is no savior beside me."

NOTE: If the reader will observe the words in both columns above attentively, he will notice that the King James Version reads as though the Lord hailed from the land of Egypt. The same errors and omissions are to be seen also in the so-called Revised Edition of the Protestants as well as the Douay Edition of the Roman Catholics. Thus it will be seen that the correct text of the Bible is possessed *only* by the Orthodox Christian Church.

From *Zechariah*

(10.3)	"Against the shepherds my anger was excited, and against the lambs"	"Mine anger was kindled against the shepherds, and I punished the goats"

A Few Passages from the New Testament Compared Likewise

(Matt. 3.17):	"And lo a voice from heaven, saying, This is my beloved Son, of whom I approve."	"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

NOTE: The clause "of whom I approve" expresses the eternal satisfaction and love felt by God with regard to His Son. The Greek verb "*eudoko*" expresses good will and determination outwardly mani-

fested in favor of an object, and is comparable in meaning with the English verbs "sanction" or "am decidedly disposed in favor of." "In whom I am well pleased" is a solecism resulting from slavish adherence to the syntax of the original without regard to English usage. If the translators had used the preposition "with" instead of "in," they would at least have avoided violating English idiom, although the sense would still differ greatly from that of the Greek.

(Luke 11.27-28): "And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. And he said, Thou sayest well; blessed are they that hear the word of God and keep it."

"And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it."

NOTE: The English translation here of the Greek particle *"menounge"* is not only faulty as a translation, but is also an unintelligible jumble of words — at least as punctuated — for no sense can be made of the expression unless the word "rather" be joined to the following sentence, and not to "yea." In that case, however, the meaning would be that those who hear the word of God and keep it are more blessed, or "rather blessed," than she who gave birth to Jesus — a manifest absurdity, yet one which appears to have gained considerable circulation among the Protestants and which is possibly due to an intentional distortion of the meaning on the part of those who are opposed to paying homage to the Virgin Mary and are therefore ready to seize upon the slightest pretext to misrepresent the text so as to make it appear to support their doctrine. The very same particle that is here translated "Yea rather" is elsewhere (Rom. 10.18) fairly well translated "Yes verily" or "Yea verily." On the other hand, it is again badly translated in Rom. 9.20 by "Nay but," for it by no means connotes a denial of what has been said by the person spoken to, but rather an admission that what the other person has said is true enough so far as it goes, and introduces an additional statement on the part of the speaker, who takes up the other's argument but from a new point of view.

(Heb. 10.12.14): "But he, having offered one sacrifice for sins to be made continuously, sat down on the right hand of God;'

"For by one offering he hath perfected them continuously that are sanctified."

"But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God;"

"For by one offering he hath perfected for ever them that are sanctified."

NOTE: The Greek word here translated in both the Revised and the King James Version by "for ever" (which means "everlastingly"), merely denotes "continuously" or "continually" (the distinction between which may be disregarded here, since the Greek word does duty for both). Hence the entire question as regards the meaning of this word in general is whether or not it ever has the meaning of "forever"; and to this question anyone who knows Greek as his mother tongue can answer quite definitely and positively that the word *never* has such a meaning. Hence it is evident that the passages above quoted have been woefully mistranslated into English. The Douay Version used by the Roman Catholics is equally at fault in the above passages, although differently worded and punctuated, since it, too, says "for ever" in both cases.

Heretical translators and their followers insist that only the sacrifice on the Cross can save one, and that the sacrifice offered in the cup is made with bread and wine in remembrance of the other but without transubstantiation. The Orthodox Church of Christ, however, firmly believes that the sacrifice offered once on the Cross by the Lamb of God, is *continually* repeated on the altars of the Orthodox churches through transubstantiation of the bread and wine in the cup in consequence of its change into the very body and the very blood of Christ by reason of the blessing and the invocation of the Holy Spirit by the priest sacrificing the same, since Christ Himself said, and made it a law, that this should be done *continually.* This is proved by the following words of the Gospel: "Take, eat; this is my body, which is broken for you." (I Cor. 11.24). "Drink ye all of it; for this is my blood of the new testament which is shed for you and for many for the remission of sins." (Matt. 26.27). As regards those who deny or dispute this saving law of life, He said: "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." (John 6.53). This furnishes a clue to the interpretation of the passage I referred to a while ago, "For by one offering he hath perfected them continuously that are sanctified." How are those who are daily born into the world sanctified? Through the sacrifice of the bread and wine that are in the cup. In other words, the sanctification due to the sacrifice on the Cross is *continued* by the repeated sacrifice that takes place through the sacrament of the Eucharist.

(John 1.1-2): "In the beginning there already was the Logos, and the Logos was with God, and the Logos was God. He was already with God in the beginning."

"In the beginning was the Word, and the Word was wih God, and the Word was God. The same was in the beginning with God."

This being the most difficult passage in the whole Bible to translate into English, or into any other language, for that matter, it is only possible here to set forth a few conceptions concerning the extent to which the English translation differs from the Greek original. For it is utterly beyond the power of the English language to express the real meaning here or even to adumbrate it. It is useless therefore to try to improve upon the English translation to any great extent. I do not offer the present translation as the best possible, but merely as a more suggestive one than that of the King James, the Revised (Protestant), and the Douay Versions, which are all indentical. In the first place the verb of which "was" is meant to be a translation, not only has a continuative force lacking in the English, but means in addition that its subject had been even before the beginning — somewhat as if one should say "had already been and was continuing to be in existence at the time spoken of." In the next place "Word" has little in common with the meaning of the Greek word *"Logos,"* and since it is impossible to represent anything like the meaning thereof in an English word, it is far better for us to employ the Greek word itself in the translation, so as to avoid conveying an utterly wrong impression, such as that conveyed by "Word." For "Word" is apt to lead the reader astray by suggesting that what is meant is the word of God, as embodied in the Scriptures, which, of course, is not at all what is meant. What is the difference? you may ask. All the difference in the world! The nearest English synonym of Logos is "reason," which will serve at least to show how widely "Word" diverges from the true meaning. Every human being that is able to talk may become a source of words, but only God is the source of the Logos. Thus it is that the Logos and Christ are said to be identical, for only Christ was enlightened (from the beginning) with reason, in the sense implied here. Yet the "Reason" I am speaking of must not be confused with the usual meanings of the word reason, as when we say "The only reason for doing so is . . ." or "Reason persuades better than force," etc. Such confusion prevails also even in Greek, but can be avoided by always writing the word with a capital whenever it refers to the Eternal Reason of God. In the third place, the preposition "with" is very different from the Greek one it is supposed to translate; moreover, if the English word "with" were to be re-translated into Greek out of English, an entirely different Greek word would be used from that which appears in the original text of the Gospel of Christ according to John. But since the English language has no better one that would make sense here, I see no way to bring out the meaning of the Greek by a mere translation. Only a full and

philosophical discussion of the whole subject of the Logos could accomplish such an objective presentation of the preposition's meaning.

Nevertheless, the important point, which is apt to be overlooked, is not the faultiness of the translation. It is the fact that the translators themselves did not understand the meaning of these words and made no attempt to learn the true meaning at all commensurate with the seriousness of the situation. No ambassadors were sent to the Patriarch or any other authority of the Greek Church to inquire about the true meaning of the words. Yet the translators must have been conscious of their own ignorance and incompetence, for there is no sense in the English version as it stands. When the interests of millions of people are at stake, it is worth years of diligent research and investigation to ascertain the true meaning of a single word — and, above all, of a word like "Logos." To make a hit-or-miss translation (which is almost sure to be a mistranslation) after a cursory examination or by relying upon "authorities" whose knowledge of language is too limited to justify their giving an opinion as to a word's true meaning, might well be termed an "unpardonable sin." In this particular case, moreover, mere knowledge of language, however profound, would be insufficient to elucidate the meaning, unless reinforced by an understanding of the subject involved.

For a comprehension of the Holy Scriptures it is of far greater benefit to have a true and lucid commentary than a correct translation of the text, I admit. But the entire New Testament has been interpreted verse by verse with the spirit of the Orthodox Greek Church by the philosopher Apostolos Makrakis.

The Old Testament is an introduction, or prologue, to the New, for the New Testament cannot be fully understood without the other, and therefore remains inseparable from it. The Holy Scriptures, rightly interpreted, are a safe guide to life on earth, and all who conform to the truth contained in the words of the Holy Scriptures are acting in conformity with truth eternal and consequently do not go astray in their life journey.

CHAPTER III

PROOFS THAT THE TRANSLATION OF THE SEPTUAGINT WAS DONE BY WILL OF GOD AND INSPIRATION OF THE HOLY SPIRIT; AND NOT BY INVENTION AND FABRICATION OF HUMAN FICTIONS, AS SOME THINK AND TEACH

The infinite wisdom of God and His providence for the salvation of man took care that the sacred and divine books written by the All-Holy Spirit through the agency of Moses the beholder of God and the other holy prophets should be translated into the Greek tongue with the cooperation of King Ptolemy Philadelphus for the purpose of preparing all nations to accept the future Savior who was to appear upon the earth, and that God Himself who supplied the prophecy might also make the translation as though it were a Greek prophecy.

For truth's sake we quote a few testimonies from various Holy Fathers, Greek as well as Latin, and even from some of the more authoritative Jews.

Exhibit I. We shall begin with the testimony of Justin the philosopher and martyr who in his 13th letter of admonition to the Greeks says: "Ptolemy, the King of Egypt who built a library in Alexandria and collected books from all over the world, and filled it, having later learned that ancient records written in Hebrew letters happened to be still in existence and accurately preserved, and being desirous of learning what was written therein, ordered seventy learned men acquainted with the languages of both the Greeks and the Hebrews to stranslate the books for the Greeks; and he sent for them to Jerusalem. In order that the translation might be expedited by their being free from all bother, he ordered that an equal number of small dwelling houses be built for them, not in the city itself, but at a distance of seven *stadia,* where the Pharos lighthouse stood, so that each one of them might execute the translation by himself. He ordered that the attending servants afford them every convenience, but prevent them from talking with one another, in order that the accuracy of the translation might be judged from the accordance of the results. And when he learned that the seventy men not only had expressed the same thoughts but also used the same words in doing so, and had not varied from one another in even so much as a single word, but had all written the same versions concerning the same matters, he was astonished, and believing

that the translation had been made by divine power, he acknowledged the translators to be worthy of all honor as being men beloved of God. After giving them many gifts, he told them to return to their native country. He then deposited the books, which he naturally admired and exalted to the skies, there in the library."

Justin then continues: "These things are facts, and not fairy tales, I assure you, O Greeks. Nor do I recite made-up stories; but, on the contrary, having been in Alexandria and having seen the remains of the houses at Pharos still standing, and having heard from others living there, as from father to son, I can vouch for what I narrate." Here, then, is unmistakable testimony of a Church Father who lived in the first part of the second century after Christ and who, as he himself testifies, saw the remains of the houses with his own eyes while the tradition was still fresh in the minds of the Alexandrians concerning the work of the seventy translators of the Septuagint.

EXHIBIT II. Irenaeus, bishop of Lyons, in his Book III against heresies, Chap. 21, also gives testimony. His testimony, however, is to be found in Eusebius' Ecclesiastical History, Book V, Chapter 8, from which we quote the following: "For even before the Romans had completed the establishment of their empire, and while the Macedonians were still in possession of Asia, Ptolemy of Lagus, being desirous of enriching the library he had built in Alexandria with the works of all writers, so far at least as they were of any particular importance, requested of the Jerusalem authorities to have their Scriptures translated into the Greek tongue. The Jerusalem authorities (who were still subject to the Macedonians) sent to Ptolemy seventy of their elders who were best versed in the Scriptures and in both languages, God having done as He had planned. Ptolemy, wishing to assure himself personally regarding them, because he suspected that they might have concerted to withhold from the translation the truth contained in the Scriptures, separated them from each other and ordered all of them to make the same translation. And he made them do so in the case of every one of the other books. When they assembled together with Ptolemy and collated their translations one with another, not only was God glorified but the Scriptures were also shown to be really divine, for all the translators had declared the same things with the same words and the same names from beginning to end. As a result the heathen present knew that the Scriptures had been translated with the inspiration of God."

As the reader may see for himself, who, no-doubt, is a God-loving and faithful Christian, divine Irenaeus, who lived in the same century,

says that each book of the Scriptures was translated separately, and that afterwards, upon comparison, the translations of all the seventy translators were found to be accordant, not merely as respected the meaning and in some places, but even as respected every little word and syllable; and the divine Father asserts that this was arranged by God so that the heathens and heretics and their like and all Hebraists might know that the sacred Scriptures were translated in accordance with divine inspiration and not in accordance with human volition. Further evidence to this effect is given by St. Epiphanius the Cypriote, as we shall see below.

EXHIBIT III. Clement of Alexandria in Book I, Chapter 22, says nearly the same things as Irenaeus, adding only the following: ". . . all the translations when compared were identical both as to thoughts and as to words. For it was the will of God transmitted to Greek ears. Nor is it passing strange that the translation was effected under direct inspiration of God, who had given the prophecy."

EXHIBIT IV. Eusebius of Caesarea in his Evangelical Preparation, Book VIII, Chapter 1, says: "God Himself, the cause of all these blessings, anticipating the future as God by foreknowledge, in order to reveal to all persons the predictions concerning the Savior of all men who was to appear after no great length of time . . . saw fit to have them translated accurately and deposited in public libraries, which He put King Ptolemy in mind to do, with a view, it would seem, to preparing all heathens so that they might soon be capable of partaking thereof in the future. Thus what we should never otherwise have been able to obtain from the Jews, who would have concealed their sacred writings from us out of envy, we were enabled to gain through the translation arranged for by God and performed by men of tried ability amongst them in respect both of understanding and of learning handed down from their fathers. These facts are recorded by Aristeas, a learned man in other respects but also a participant in what was done in the reign of Ptolemy surnamed Philadelphus, when, at the instance of Ptolemy, the translation of the Jewish Scriptures was made and these were accorded a place in the Alexandrian library."

Here is to be observed by everyone the doubt of the divine Father respecting a most certain and most true fact. That is, as to whether, if God had not arranged to have the Scriptures translated in the manner stated, by divine inspiration, and in those days of Ptolemy, some 280 years before Christ, it would otherwise have been impossible for us to obtain a true translation of the divine words, because, as the same Father himself says, the Jews out of envy which they felt towards

the Christians would thereafter have concealed the truth; and not only so, but would even have garbled their sacred books — which, as is known, they have done and which is to be seen in the present Hebrew text. This is indisputable. Even St. Augustine testifies to the envy of the Jews in his work *De Civitate Dei,* Chap. XV. 2, saying: "The Jews envy us because through the translation their Law and Prophets passed to us." Ptolemy, in order to secure an honest and true interpretation of the laws of the Hebrews, employed persuasion and not force, well knowing, as Cyril of Jerusalem says, that reading matter can be garbled, or "cooked."

Exhibit V. In support of the fact that Ptolemy was not an ordinary king, but a distinguished *litterateur,* we have, in addition to other testimonies, the statement of Cyril of Alexandria, who, in his work *Contra Julianum,* Book I, says: "This Ptolemy having become one of the most literary of men."

Exhibit VI. And even the other Cyril of Jerusalem says, in speaking of the genuineness and honesty of the version in his catechism: "Ptolemy Philadelphus, having become a most literary king, collecting books from all parts of the kingdom, and having learned from Demetrius the Phalerian, who took care of the library, concerning the legal and prophetic divine Scriptures, deemed it much better to obtain the books by propitiating their owners with gifts and friendship than by using compulsion against their will. Accordingly, well knowing that reading matter unwillingly given is often garbled, whereas that which is willingly given is bestowed upon all with truth, sent many gifts to Eleazar the chief priest in the temple here in Jerusalem, and prevailed upon him to send six out of each the twelve tribes of Israel to him for the purpose of making the translation. Afterwards in making a test as to whether or not the books were divine, and suspecting the translators might be concerting together, he assigned to each of them a separate house in the place called Pharos, situated near Alexandria, and allowed each one to translate all the Scriptures. Upon having completed the translations in different houses without contact with one another, the translators gathered together in the same place and found themselves in agreement not only in thoughts but also in words. For the result of their labors was not the product of human invention and the fabrication of fictions, but, on the contrary, the translation was effected under the inspiration of the Holy Spirit, just as the divine Scriptures had been spoken to the prophets through the Holy Spirit."

As can be seen, this divine Father says that each one, or rather, as

Epiphanius the Cypriote avers (see below), each pair was entrusted with the task of translating the whole Bible, or all the books of the Law, and afterwards, when collated and compared, the translations were found to be alike in all respects. Hence the product was not an invention or made-up article, that is, a pretence of what was something else than that which it represented, nor a fabrication and composition of fallacious statements devised to fool the reader. Finally, he advises and urges the pious to read certain portions and not to sophisticate the decrees of the Fathers — he that hath ears let him hear.

EXHIBIT VII. But let us see what the aforementioned Epiphanius the Cypriote has to say in his book treating of weights and measures (articles 3, 6, and 9): "For the seventy-two translators added these words, not in vain, but rather beneficially; for in having added to expressions deficiently worded, they contributed to make clear the reading; so that I am inclined to suppose that they were well informed with the Holy Spirit. On the other hand, they omitted what there was no need of saying twice over. Wherever the text, when translated into Greek diction, appeared to be halting (lame), they made the necessary insertions. Regarding these matters, they are to be admired, and no one should be so rash as to criticize them, but rather, on the contrary, one ought to praise them on this account as having understood what to do in order to execute the will of God devoutly. For, being seventy-two in number, they ware placed two and two in thirty-six small houses, one pair to a house, in the island of Pharos on what was called the highland, opposite Alexandria, they were locked up from morning till evening, and at the end of the day were ferried across to the palace of Ptolemy Philadelphus in thirty-six rowboats. Each night, after being regaled by the king, they slept by pairs in thirty-six bedrooms in the palace, so that they might not collude with one another, and thus continued. For, having built the aforementioned thirty-six small houses across the water of the island, the said Ptolemy segregated them by twos and enclosed them, as I have said, allowing to each pair two servants who were also enclosed with them for the purpose of making their meals and doing other services, along with rapid writers. But there were no windows built in the walls of those houses, the rooms being lighted from above through skylights, as they are called."

EXHIBIT VIII. St. Augustine (*De Civitate Dei*) says: "The Spirit which enlightened the prophets when they preached is the selfsame Spirit which enlightened the seventy when they made their translation. The Spirit may have omitted or added something lest it should be suspected that human art had a hand in making the version, causing the

text to be translated word for word, and so as to enable men to understand that it was the divine power that enlightened and guided the minds of the translators."

EXHIBIT IX. St. Chrysostom (in his 17th address to the Judaizing, Vol. VI, p. 323) says: "The Scriptures as translated during the reign of Ptolemy have been in use down to the present day."

The Septuagint version was approved by the Church as genuine; the holy Apostles used it as evidence and testimony, and so did the Church, both the Eastern and the Western. Hence Symelchos was right in saying that the seventy translated the Scriptures from an old and uncorrupt copy of the Hebrew text. This is further evidenced and confirmed by the fact that the holy Apostles quoted the Lord as citing passages from the Old Testament by using the words of the Greek translation as found in the Septuagint, thus showing that they recognized the latter as authoritative. All other translations, therefore, differing therefrom are to be rejected as incorrect.

Christ said "that in the mouth of two or three witnesses every word may stand." We have adduced hereinabove a great many more testimonies than the New Testament requires, and all of them *authoritative,* too.

As examples of the differences existing between the Septuagint and other versions, we shall confine our attention to the following two cases, among many, which are to be found in passages of the Old Testament verified and repeated by the New Testament, where they are quoted from the Septuagint. All Old Testament quotations in the New Testament, it should be remembered, are from the Septuagint.

Acts 7.43 says: "And ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to pay them homage." The same words appear in the Septuagint version, Amos 5.26.

Instead of this the King James Version says: "But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves."

The Douay (Roman Catholic Version) says: "But you carried a tabernacle for your Moloch, and the image of your idols, the star of your god, which you made to yourselves."

The Revised (Anglo-American) Edition says: "Yea, ye have borne the tabernacle of your king and the shrine of your images, the star of your god, which ye have made to yourselves."

The Jewish Version (Holy Scriptures as translated by Harkavy) says: "But ye have borne Siccuth your king and Chiun your images, the star of your god, which ye made to yourselves."

The second case in point occurs in Heb. 11.21, which says: ". . . upon the top of his staff." The same words appear in the Septuagint, Gen. 47.31.

But the King James Version renders Gen. 47.31: ". . . upon the bed's head." Likewise the Anglo-American Revised Edition and the Jewish Version. The Douay Version, however, says in Heb. 11.21: ". . . the top of his rod," omitting "upon," and in Gen. 47.31: ". . . turning to the bed's head."

All versions except the Greek Septuagint differ in this passage from the New Testament. This fact is acknowledged by the Roman Catholic Bible in a footnote saying that St. Paul followed the Greek translation contained in the Septuagint, and not the Vulgate or any other version.

Another reason why the Jews consented to an exact and true translation of their Scriptures is that while the Jews were living under the rule of Alexander the Great they had to reckon with the prevailing slogan, "Every non-Greek is a barbarian." To escape being characterized as barbarians, the younger generation had to learn the Greek language, with the consequence that the larger part of the Jewish population grew up having less knowledge of their mother tongue than of Greek. Such Greek-speaking Jews were called Hellenists (see Acts of the Apostles 6.1, 9.29, 11.20). St. Paul preached to them in Greek. This all goes to show that the Septuagint translation was a faithful rendering of the Hebrew original into the current Greek of that period made for the purpose of providing the Hellenistic Jews with an intelligible text of the Old Testament so that they might be kept faithful to the religion of their fathers.

Thus there can be no doubt whatever that the translation known as the Septuagint is the only perfect version and more trustworthy than any that could be made in modern times from texts which have been garbled and altered to suit the whims and prejudices of fanatics; the Hebrew text now current has been artificially prepared from manuscripts of much late date, from which parts of the original text are missing and in which there is evidence of other mutilations.

Another important fact to be kept in mind is that all the English versions now current have been made under the influence of various heretical sects with the evident intention of meeting the views of the particular sects; thus, for instance, a Roman Catholic making a translation would inevitably conform with the dictates of his church as regards to any question of meaning as well as the determination of the original text. The fact, too, that all the said versions show serious

differences, while all at the same time differ from the original as found in the Septuagint, is further proof that they are not based upon the original.

Christians should be ashamed to be careful and troubled about so many other things, when but one thing is needed — a correct translation of the Holy Scriptures and their correct interpretation, that they learn the truth.

Having pointed out the facts concerning the Septuagint version, and having shown beyond a doubt that the Greek translation of the Holy Scriptures therein contained is the only true and trustworthy text of the Holy Scriptures now extant, we add that the Orthodox Church of Christ possesses not only the original of the Holy Scriptures in all their pristine sanctity and authenticity, but also the correct interpretation of the Gospel. At the same time we wish to emphasize the view that the one holy catholic and apostolic Orthodox Church of Christ is the house of the wisdom of God, to which all erring heretics abandoning their heresies will soon betake themselves. God is one: the Father, the Son, and the Holy Spirit — the Holy Trinity. The Bible is one. All Christians, therefore, must sooner or later become one, having one God and one set of Scriptural laws, and rejecting all contrary ideas suggested by the man-slaying hypostatic evil spirits.

EPILOGUE

OF THE WHOLE PHILOSOPHICAL SYSTEM BY A. MAKRAKIS

Christianity, first appearing in its religious form, demolished idolatry and Judaism and prevailed religiously over these false religions; but now, appearing also in its philosophical form, it will also prevail philosophically and abolish false philosophy and vain delusion and all the sciences, falsely so called, that know only how to blind and darken men. Having prevailed religiously and philosophically, it will also prevail politically, and abolish all tyranny and anarchy, establishing for all men a single political state, the *Christocratic,* which keeps people and nations in harmony, peace, and love, united and reconciled with God and with each other. This system, is the fruit of the Spirit of Truth, of the Spirit of Christ, that guides souls loving Christ to all truth, and by which is known and glorified the one and only true God, Father, Son, and Holy Spirit, to whom be glory and power and honor and worship and praise and adoration forever and ever. Amen.

CHAPTER IV

THE HOLY BIBLE AN ARK OF DIVINE TRUTHS

The True Narrative of the Bible and the Mythological Tales of the Heathens

Moses is the most ancient historian; the histories of heathen and other peoples begin from no earlier than the seventh century B.C. The mythological tales of the Hindus and Chinese are compositions of a later period, the monstrous antiquity claimed for them having been proved to be fictitious, although chronologically arranged after the manner of historical facts. Tales which had been handed down through ages as myths first appeared in the form of history during the seventh century B.C.

Moses wrote the first five books of the Bible about 1,600 years B.C. If we compare the Iliad and Odyssey of Homer, which were uttered orally no more than eight or nine hundred years B.C. and later arranged in books as they are now found, with the Pentateuch written by Moses, the superiority of the Mosaic account over the Homeric epic will be seen quite plainly — in the Pentateuch account will be found the light, and in the Iliad and Odyssey the darkness. For Moses tells about God, the world, and man, about divine legislation, about the creation of the world and about the formation of man as the supreme work of God, about the divine plan, about the origin of things that come to be in order and succession from the more imperfect and lower up to the more perfect and higher, about the first cause of evil and the origin of sin, about the eradication of evil through the Messiah, about the reformation of man, about the means of eradicating sin, and in general, about the divine work which is being gradually revealed and in the course of time consummated in the world.

Moses' Superiority Lies in His Having Been Divinely Inspired. Moses a Propounder of Divine Truths; Homer a Concocter of Fabulous Legends

In a period when science and knowledge were wanting and no means of proving the truth was available, Moses tells about God and realities, not as philosopher, but as one moved and taught of God. Plato speculated in philosophy in the fourth century B.C. and attained a certain sublimity of knowledge, but he was unable to surmise the truths contained in the Bible, although he had heard from hearsay, while touring Egypt, many truths to which he alludes in his *Republic* and his *Laws*, profiting from the truths then being rumored about in

that land, whose people were in close relation and communication with those of Syria and Palestine. Homer contents himself with recording the events related to a war between the Greeks and the Trojans over the rape of a woman, his purpose being to deify a certain hero, Achilles, albeit he mixes and identifies gods and demons with men and ascribes all sorts of indecency and disgracefulness to the gods! But whate relation is there between Moses and Homer? Any comparison of the one with the other would be little short of blasphemous, except that we are offering it by way of enlightening those who are in darkness.

Moses is a light, Homer, compared with him, is a cloak of darkness. Moses teaches faith in one God eternal, holy, all-powerful, all-wise, all-good, righteous, beneficent, creator of everything, whereas Homer teaches polytheism, or the belief in many gods, and ascribes to the gods base passions, ignorance, dissension, and such malevolence that Plato, though praising the poet's rhetoric and wit, bars his works from the curriculum of youth! In comparison, too, with any other ancient authority, Moses stands supreme. Moreover, the Pentateuch is a shining light as compared with the Vedas of the Hindus, the Confucianism of the Chinese, and the culture of the Egyptians and other Aryan peoples of the East. For in the Pentateuch God is distinguished from the world as its creator and governor and is proclaimed by it as one perfect God, whereas in the mythical traditions of the peoples mentioned polytheism or pantheism holds sway, and God is identified with the world, matter is deified, and human liberty is devoured in the pantheistic folly!

Moses Spoke Previously to the Inception and Development of Science Among Men

Moses spoke before philosophy had been systematically developed among men, before chemistry existed, before men had begun to wonder about everything, and at a time when faith in tradition was at its height, and people all over the world credulously listened to and accepted the teachings of priests and soothsayers and diviners as coming from God! Therefore, although he lived in such a period as that, he must be given so much the more credit for having uttered pronouncements surpassing all human wisdom, pronouncements which philosophy upholds and which the physical sciences acknowledge to be true. Whence, then, did Moses learn the truths he recorded in the Pentateuch? From the Egyptians, who had no knowledge of them? From the Aryan peoples, who likewise lingered under the spell of superstition? From the people of Canaan, who were idolaters? Or could it have been from the Greeks, who had not yet put in an appearance?

The latter, moreover, even when they did come into play were ignorant of the truths in question. Whence, then, did Moses get his knowledge? He was neither a philosopher nor a scientific chemist or physicist. In writing about God and creation and man's formation and fall and God's legislation, Moses either had reference to divine tradition handed down by word of mouth or in writing through early times from Adam and Seth and Enoch and Noah and Abraham and Jacob and their descendents, or, if this had been forgotten or garbled, he must have learned these truths by having been taught them directly by the Deity during his sojourn on Mount Horeb, where he also received the moral law and the religious and political legislation. It is probable that the original tradition concerning God and creation and concerning the descendants of Adam, their forefathers, and the outstanding events in the history of the human race, was preserved among the children of Israel; but it is also logically possible that Moses learned the details of the story from God Himself. However that may be, the important fact is that the Pentateuch records truths which even now science is barely able to see, bowing before them and receiving light from them.

What Moses Does Say and What He Does Not Say. Pseudo-Science Vilifying the Pentateuch

Moses does not say that the physical world was created in six days of twenty-four hours each. Moses does not say that the physical world of to-day dates from six or seven thousand years ago. Moses does not say that the stars are not spherical bodies like the sun. Moses does not say that the earth is the center of the universe or of our planetary system. Moses does not say that the sun is the source of the light pervading the universe. On the contrary, Moses says that the physical world was created in six great intervals of time, each numbering thousands of years, the length of which we know not. Moses says that the moral world numbers some six or seven thousand years since its foundation up to the present time, but as respecting the age of the physical world he says nothing at all. Moses says that matter is the central hub of the worlds, and that it was from this that the worlds were created, among which the earth was destined as the abode of man. Moses says that light was created before the sun and the stars were. That the formation of man was preceded by the creation of minerals, plants, and animals, and that man was formed in the image of God and was destined to become like God. Now, how could Moses have stated these things concerning creation with such clearness some three thousand five hundred years ago — facts which have been verified by sound science — if he did not receive knowledge of them through divine revelation? And if he did

learn them through divine revelation, directly or indirectly, shall we consider him to be untrustworthy and an unsafe source of information respecting the creation of the world and the formation of man? And shall we entertain doubts concerning or a disbelief in the truths of the Pentateuch, in order to adhere to the conjecture and theories of so-called scientists, whose opinions are often overthrown in the onward course of time by the discoveries of later observers? And what old-established experience and well-tried observation does not uphold Moses and has not put to shame those fault-finding scientists who in the beginning put forth their delusions and one-sided observations as facts and as findings of science and set forth in opposition to the Holy Scriptures? Let us therefore take care not to err thus in the future, and let us remain faithful to the words and truths of the Holy Scriptures. The first and only ancient historical document in the possession of mankind that dates from earliest antiquity is the Pentateuch of Moses, which contains the true narratives of the creation of the world and the formation of man and the essential facts concerning God, man, and the world, and a body of fundamental truths which are useful to every human being, serving, like the thread of Ariadne, to guide everyone who comes into the world's labyrinth so that he may emerge therefrom safely, and destroy, instead of being destroyed by, the errors that lurk therein. Let us therefore hold fast to the truth of the Holy Scriptures and rely upon it to lead us through the mazy labyrinth of ignorance destroying the darkness and exterminating fantastic error. True science not only confirms the truths in the Pentateuch, but unreservedly declares itself in favor of the Sacred Book. It not only acknowledges the priority of Moses with respect to every other historian in the world, but proclaims the Pentateuch the criterion of all theological and religious and moral doctrine. The Holy Bible is the history of divine works among men. And who could have written the history of those works, their nature, and the order in which each was done, their sequence and the purpose for which each was done? In the narration, therefore, of those divine works Moses was inspired by the Deity, and consequently he wrote as a God-inspired poet and historian, and not as Homer and the poets of polytheism, nor as fanciful Hesiod, author of a fanciful theogony. The New Testament confirms and accepts the fact that Moses was inspired of God. The Holy Bible, embracing both the Old and the New Testament, is verily an ark of divine truths, and mankind is saved from a moral and spiritual deluge by believing in the truths of the Holy Scriptures, which mankind can confirm and verify by meas of sound science through sound philosophical speculation and investigation.

CHAPTER V

PHILOSOPHICAL PROBLEMS SOLVED

The Law Which Underlies Recognition of the Necessary Existence of God

The existence of ourselves and of the world about us is proof of the necessary existence of a God who created the world "For His things that have been invisible ever since the world was built, such as His eternal power and divinity, can be discovered through mental contemplation of the things that have been created, so that they (the unrighteous) have no excuse." A comparison of this translation of the passage in Rom. 1:20 with the words in current English versions of the New Testament will show how faulty the latter are in rendering the sense of the original. Man and the world in general are visible to us through external perception and internal consciousness, by observation of what is outside and of what is inside the mind. Effects and relative causes are also observable, and the relation subsisting between these is likewise discernible through calculation and ratiocination.

Each thing exists because some other thing exists, but no thing exists of itself, absolutely. What exists as an effect of something else becomes in turn the cause of another effect; a cause is thus the effect of another cause. All things, indeed, have but a relative existence. Wherever a relation subsists, there will there also be a limit or bound, so that whatever is relative must be also finite. And whatever is relative and finite has its existence, duration, and extent in space and time. Such things are neither absolute (for there can be but one absolute) nor infinite (for there can be but one infinite), and likewise neither eternal (for there can be but one eternal) nor inextensible (for there can be but one inextensible). The only being that is absolute, infinite, eternal, and inextensible is that which is everywhere and in everything, which contains all things but is not itself contained in anything, which is everywhere present and fills everything. But that which is absolute, infinite, eternal, and inextensible, and which is present everywhere and fills everything, is likewise the cause of the existence of whatever is real, the cause of life of whatever lives, the cause of thinking capacity of whatever thinks; in fine, it is the first and absolute creative Cause, which is called God.

We can arrive at a conception of the existence of this creative substance through observation, perception, and consciousness of relative

effects and relative causes by applying a law of ratiocinative and reductive cognition. This ratiocination is as sure as is the observation of relative effects and causes. Just as we can convince ourselves that every relative effect has a relative cause, though often obscure, so can we convince ourselves that relative causes in like manner have an absolute productive cause: which is invisible and imperceptible but which we seek to discern by reflection and reasoning. The law in accordance with which we can convince ourselves respecting the necessary existence of an absolute Cause may be formulated as follows:

RELATIVE EFFECTS: RELATIVE CAUSES: RELATIVE CAUSES: ABSOLUTE CAUSE

This law may be called the primary law of cognition, according to which from an established ratio and relation between two terms we are justified in reducing certain concepts to a like ratio and relation as between two other similar and analogous terms, and according to which what is unknown, latent, or imperceptible can be discerned by means of what is known, so that truth may be distinguished from error and falsehood. Whoever reasons in accordance with this law is and may be called logical. On the other hand, whoever violates this law in thinking and judging is and may be charged with being illogical and may, moreover, be deemed a fool inasmuch as he denies the Absolute Cause, though seeking a cause and believing in a cause of things, or inasmuch as he identifies the Absolute Cause with relative causes. Such illogicality is imputable to materialists and pantheists who fail to distinguish the one Absolute Cause from the many relative and finite causes and confuse and identify the relative with the absolute.

Truth is to be found in what is cognized by thinking in accordance with right reason, in what is known by using the criterion of truth excellently formulated in the book of logic contained in "A New Original Philosophical System" by Apostolos Makrakis, a modern Greek philosopher. By thinking and reasoning in accordance with the primary law of cognition, also elucidated therein, we can obtain a trustworthy conception and knowledge of God that is well grounded and nowhere hypothetical. The proof of God's existence based on the principle of causality is irrefutable and is the foundation, moreover, of every other proof of God's existence.

By all means read the profound revelations of this philosophical system, and pass the knowledge on to others, for it takes up and solves all the fundamental problems of philosophy as is done in no other philosophical treaties available. There will then be no need of relying

upon the opinions of other men concerning this or that philosophical question, for it furnishes the reader with the laws by which philosophical problems are solved as well as with the sources and origins of knowledge and with the evidence and criterion of the truth, thus enabling him to solve philosophical questions for himself. Instead of being mere echoers, like apes or simpletons, and citing the opinion or dictum of persons who set themselves up as authorities without having the knowledge they pretend to, think how much better it would be to have as our authority the *very law of knowledge.*

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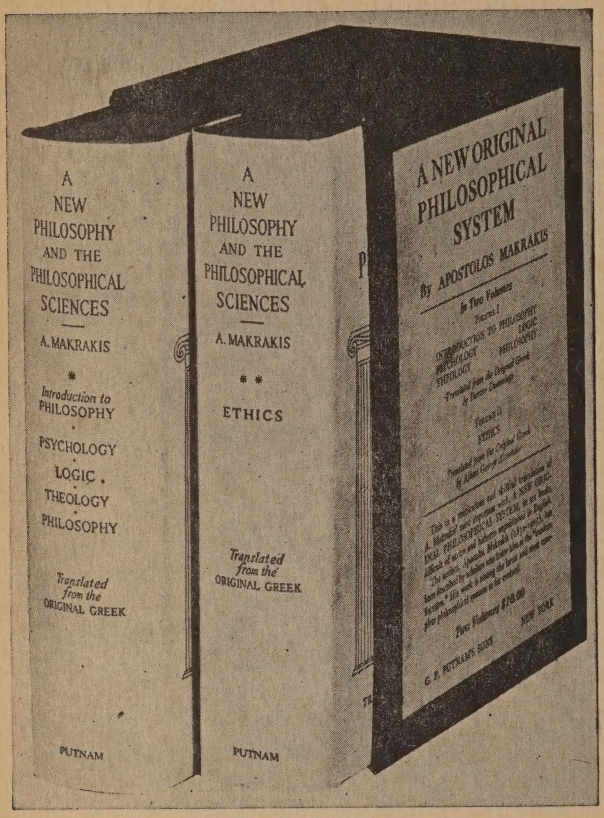

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